

## Gender Problems with some focus on Japanese -- How to teach this gendered language? --

Workshop by 日本語ジェンダー学会 (The Society for Gender Studies in Japanese) in Hawaii  
Co-sponsored by the Center for Japan Studies and the Department of East Asian Languages and  
Literatures at the University of Hawai'i at Mānoa

Date: January 17, 2008  
Time: 12:30PM - 4:30PM  
Place: Tokioka Room (Moore Hall 319)  
Languages: English and/or Japanese

**Introduction (12:30):**  
CJS Director Robert Huey

日本語ジェンダー学会 (The Society for Gender Studies in Japanese)  
佐々木瑞枝 (武蔵野大学、学会理事長)、松井幸子 (三重大学名誉教授、学会理事)、原田邦博氏 (NHK、学会評議員)、立松喜久子 (アメリカ・カナダ大学連合元副所長、学会評議員)、宇佐見まゆみ (東京外国語大学、学会評議員)、陳穎穎 (武蔵野大学大学院生)

**I. Panel (12:40): 呼称 (Personal References) and Gender in Japanese—What is the problem?**

Moderator: Katsue Reynolds (UHM)

“Gender” is omnipresent, but the concept is not clear. Thus, a global problematic of “Gender Trouble” (Judith Butler) and “Gender Free Trouble” (Ryoko Kimura) in Japan. The problem for the users of Japanese, which is often referred to as a highly gendered language, will be discussed by four speakers, researchers, language teachers and/or language professionals.

- Mayumi Usami (Tokyo University of Foreign Studies, a visiting researcher at UH): 配偶者を指す言葉と社会変化の指標としての「主人」という呼び方

(Abstract) 配偶者を指す言葉はいろいろあるが、女性側からの「主人」「旦那」「亭主」「夫」等々、男性側からの「家内」「女房」「妻」等、語源を考えると、現代的価値観にそぐわないものが多い。特に、女性が配偶者に言及する際の「主人」という呼称については、古くから様々な議論がなされてきた。「単なる符号」と捉える人、相手や場面によって使い分ける人、使いたくないと考える人、考えたこともなかったという人、そして、もう議論したくないという人、等々。本パネルでは、配偶者を指す言葉をいくつか簡単に考えた上で、特に、「主人」という呼称について、その問題提起の趣旨、その後の議論の変遷、そして最近の大学生の反応などを紹介しながら、この呼称が内包する問題とそれが引き起こす問題を改めて整理し、問い直す。というのは、「主人」という呼称は、女性たち自らが選択

して用いているという意味において、ジェンダーの問題にかかわる他の呼び方（「美人弁護士」や、「出もどり」等々）の問題とは、決定的に異なるからである。「主人」の使用率は、今後の社会がどうなっていくのか、或いは、女性たち自身が今後の社会をどうしたいのかという目には見えない意思を反映する「指標」として捉えられるということを論じる。

- Mizue Sasaki (Musashino Daigaku): Gender in Japanese language teaching materials----From a perspective of 'Visual Literacy'----

(Abstract) Illustrations in Japanese language textbooks will be observed in this report in order to see what kind of 'gender expressions' or gender elements and how they are used in Japanese language education. We have not had enough analyses of Japanese language textbooks from the standpoint of gender studies. This report researches 30 textbooks and focuses upon their illustrations (visual elements) to analyze from the perspective of 'Visual Literacy' which has been adopted in English language education in recent years. Such observation and analysis of visual examples could make some suggestion and proposal about how we should use 'gender expressions' or gender elements in Japanese language education.

日本語教育教材の中のジェンダー  
——ビジュアル・リテラシーの観点を交えて

本発表では、ジェンダー表現やジェンダー的要素が日本語教育でどのように現れているかを見るために、日本語の教科書に使われているイラストを、見てみたい。

ジェンダー論的観点からの日本語教科書分析はまだ十分になされているとは言えない。この発表では日本語教科書30冊から、視覚素材の分析に際して、近年言語教育にも取り入れられるようになった「ビジュアル・リテラシー」の手法を援用することによって考察の視野と射程をひろげることがめざす。

こうした具体例の分析をもとに、日本語教育においてジェンダー表現やジェンダー要素をいかに取り扱うのが望ましいかについての提案を試みたい。

- Kunihiro Harada (NHK, Senior Officer of Program Inspection): 「メディアの中のジェンダー表現」

(Abstract) 「メディアの中の性差別を考える会」が、上野千鶴子氏らの協力を得て『きつと変えられる性差別語』を出版したのが1996年の春。あれから12年が経過したが、はたして日本の社会、とりわけ新聞やテレビなど、メディアにおけるジェンダー表現は変化しているのだろうか。「看護師」など、国家資格の名称が男女統一型になりつつある一方で、若い女性アナウンサーを指す「女子アナ」ということばが、新しく生まれて当たり前のように使われるなど、必ずしも良い方向に進んでいるとは言えない。メディアのことばが今どうなっているか、多角的に検証する。

- Katsue A Reynolds (UHM): Feminism is gone, and "gender" prospers

(Abstract) It is known that Greek philosophers first used the terms *masculine*, *feminine*, and *neuter* to classify nouns, introducing the concept of grammatical gender and that in English the word came to be used more widely in the context of grammar. Now, it means many things. It could mean different categories of humans or different aspects of human life. For instance, the Vatican reportedly

denounced the term “gender” as a code for homosexuality in an UN panel. I would like to bring attention to recent proposals by feminist thinkers as to how to look at what we used to discuss in terms of “gender” in order to keep feminism alive.

## II. Paper Presentations (1:30)

Moderator: Terry Klafehn (UHM)

- Mariko Bohn (Stanford University): Mimicking Or Creating? Young Japanese Women's Diverse Use of Language during Meiji and Taisho Periods

(Abstract) The goal of this paper is twofold. First, by comparing the letters in the readers' correspondence column of three women's magazines: *Jogaku Sekai* 'The World of Women's Education,' *Fujin Sekai* 'The World of Women,' and *Reijokai* 'The World of Ladies' from the late Meiji to the late Taisho periods, I demonstrate that not all young Japanese women conformed to the normative linguistic forms and femininity as instructed by conduct and textbooks, school education, and home “femininity training;” rather they showed diverse linguistic and social behaviors, constructing virtual sisterhood relationships through correspondence. Second, I introduce diverse relationships between readers and editors, showing how editors and readers in each magazine constructed either vertical relationships, or created virtual brother-sister relationships. Although these relationships were the result of the magazine editors' sales tactics for increasing the number of readers, readers' column in women's magazines provided young women with the space to display their desired images by creating new expressions, or mimicking normative or non-normative linguistic forms, rather than the “subject of confession” (Inoue 2006: 122). Taking advantage of critical pedagogy in teaching and learning Japanese language and culture as well as recent studies in sociolinguistics, findings of this paper show the use of language by Japanese young women is not and was not monolithic but it is more diverse.

- Yumiko Ohara (UHH): Trivialization, generalization, and semanticization in the representation of “comfort women” issues

(Abstract) Using the theoretical framework of critical discourse analysis, this presentation explores competing ideologies in a recent discussion concerning the notoriously contested term “comfort women” between Shinzo Abe, the Prime Minister and a member of the Liberal Democratic Party, and Toshio Ogawa, a member of the Democratic Party in the Japanese National Diet. The exchange centers on a public statement by Kono in 1993 in which he recognized that “comfort women” had been coerced into sexual slavery. Close examination of the interaction reveals that linguistic strategies such as trivialization, generalization, and semantic shift were employed in an attempt to 1) legitimate a certain testimony and at the same time falsify others and 2) negotiate the meaning of the term ‘coerciveness’ from the original Kono statement. These linguistic strategies are a part of the larger discourses that construct the specific meaning of WWII and the representations of historical events are, in fact, renditions of some of the repeated formulations of the past events by ‘revisionists’ (Barnard 2003) such as Association for Advancement of Unbiased View of History and Japanese Society for History Textbook Reforms, and Society for the Dissemination of Historical Fact. The collective effect of these processes is a construction of a Japanese World War II history in which Japan is not liable for an issue some claim to be an atrocity.

- Mie Hiramoto (UHM): Gendered and un-gendered speech styles by male and female characters in Japanese translation of *Gone with the Wind*.

(Abstract) In her study of Japanese women's language (JWL) and translation, Miyako Inoue (2003) investigates the Japanese translation of the novel *Gone with the Wind* and argues that JWL is an ideological construct associated with a certain group of women; e.g., southern-aristocrat Caucasian women. This study supports Inoue's claim with a quantitative linguistics analysis based on spoken discourse derived from a movie version of *Gone with the Wind*. The data show that hyper-gendered forms in translation of the movie are also aimed to index individual traits beyond class or race distinctions. That is, Japanese gender ideology was imposed on the characters by manipulating use of hyper-gendered speech styles.

- Shawan Yacavone (KCC): A Study of Address Terms in Japanese Translations of the Bible

(Abstract) Japanese address terms have been a popular topic among sociolinguists. Likewise, the translation of foreignisms into Japanese has also continued to be an area of scholarly interest. Given the extensive research on Japanese address terms and the widespread research on Japanese translation, one would think that a synthesis of the two research areas would provide fruitful discussion in the area of language and contact. That is to say, this study focuses on the analysis of address terms in Japanese translations of the Bible; namely those referential terms which exemplify instances of *translationese* (翻訳調) or unnatural language in translation.

- Mizue Sasaki (Musashino University): OL (also BG, Shokugyoo Fujin)

(Abstract) "OL", a Japanese appropriation of English words, stands for office lady. Its dictionary entry in the *Shin Meikai Kokugo Jiten* (4th edition) defines the term as meaning "female clerical workers", while the *Katakanago Tsukaiwake Jiten* offers "women working in clerical positions". The common elements in both definitions are women and clerical. But women's work has diversified, and as the number of OL who aren't necessarily in clerical jobs increases the boundaries of their job description become harder to define. OL has become established within the Japanese lexicon, yet its history is quite short. It was first used in 1963, the year before the Tokyo Olympics, when the women's magazine *Josei Jishin* (Kobunsha Publications) publicly called for suggestions for an appropriate term. The position of OL, which is neither a career nor even a type of job, will cease to be the tag of "clerical position for young, unmarried women of no particular training" born of Japan's rapid industrial expansion.

### III. Open Discussion

-- Reception (4:10) --

Refreshments are provided by CJS. "Kaguyahime," an educational video produced by 日本語ジェンダー学会, will be shown.

Panel: <sup>koshoo</sup>呼称 (Personal References) and Gender in Japanese—What is the problem?  
Katsue Akiba Reynolds

Feminism is Gone, and "Gender" Prospers.  
(Please do not quote without my permission.)

The general title of this panel <sup>koshoo</sup>"呼称 (Personal References) and Gender in Japanese" implies many semantic problems, so I need the addition of this subtitle "What is the problem?" <sup>koshoo</sup>First of all, what is 呼称? As Spivak said here in her opening speech in the UH Symposium about 1 year ago, "translation is necessary but impossible." I have been working on Japanese addressing and self-referencing terms since the mid 1980's, which are not as Kuroda (196) wrote in his famous MIT dissertation, not really personal pronouns. The harder I observe, <sup>koshoo</sup>the more firmly I am convinced that the gap between English personal pronouns and Japanese 呼称 is so great that we cannot but think that the root of the problem is the culture.

Second. What is "gender"? It is known, at least among language students, that Greek philosophers first used the terms *masculine*, *feminine*, and *neuter* to classify nouns, introducing the concept of grammatical gender and that in English the word came to be used more widely in the context of grammar. Now, from the end of the 20th century to the new century, it has been used meaning many different things. It could mean different categories of humans or different aspects of human life. In the 70's we used to think that it is obvious: "Sex" referring to the biological/body part, and "gender" the cultural construct. But Butler (1990) said it is not (Quotation 1). If there is not a definable boundary between sex and gender, and if everything is culturally or linguistically constructed, we should eliminate the word "sex" from our dictionary. And "we will soon find ourselves in relation to our erotic lives confessing to having had "gender" with someone" (Quotation 2). A special UN meeting was convened in July 1996 to come up with an understanding of what "gender" means. *Women and Language* made a special issue of "Rethinking Gender" (Vol.XX, No.1). Although Butler (1990) intended to make the correspondence between the meaning and the form of terms, such as, sex, gender, sexuality (deconstruction!), by making it a "trouble", it was misunderstood by many researchers who had been working in the area and it just created theoretical confusion, which Butler herself described as the throes of "theory wars."

In Japan, things often happen 5-10 years later than in the US. The translation of Butler's *Gender Trouble* (1990) was published in 1996, and the meaning of "gender" became a politically heated issue and Japanese feminists and the rightist conservatives were in a state of war with the interferences of the government, which is called the "gender-free" trouble.

Feminists in the forefront of 21st century philosophy are currently seeking alternatives to contentious approaches of the 1990's. I have a couple of quotations from Butler (2001), who seems to be returning to the 2nd wave feminism in the 70's while continuing the new perspectives of various debates that happened in the 80's and 90's (Quotation 3). I like it much better as a woman,\* as a language-culture researcher, and as a pacifist.

If we are to be socially, historically, and academically responsible in engaging in discussion/research of <sup>koshoo</sup>呼称 and gender, therefore, it is imperative to be aware of the problem.

### Quotations:

1. The most confusing for me has to do with the status of the term “gender” in relation to feminism, on the one hand, and lesbian and gay studies, on the other.
2. This led Russell Baker in the *New York Times* to wonder if the term “gender” has been so supplanted the notion of sex that we will soon find ourselves in relation to our erotic lives confessing to having had “gender” with someone.
3. a. I want to suggest that the debates concerning the theoretical priority of sexual difference to gender, of gender to sexuality, of sexuality to gender, are all cross-cut by another kind of problem, a problem that sexual difference poses, namely, the permanent difficulty of determining where the biological, the psychic, the discursive, the social begin and end.
3. b. Sexual difference is neither fully given nor fully constructed, but partially both. If that sense of “partially” resists any clear sense of “partition,” then sexual difference operates as a chiasm, but the terms that overlap or blur are perhaps less importantly masculine or feminine than the problematic of construction itself; what is constructed is of necessity prior to construction.

### References

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